

Notes and Queries

KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

JOHN AND ELIZABETH ESTAUGH.
—John Estaugh was born in Kelvedon, Essex, 23 ii. 1676, and died in Tortola, 6 x. 1742. On the 1st of Tenth Month, 1702, he married Elizabeth Haddon, daughter of John and Elizabeth Haddon, of London, born 1682, died 30 iii. 1762.

Elizabeth was the heroine of Longfellow's "Elizabeth," the Theologian's Tale in *Tales of a Wayside Inn*:

"Then John Estaugh came back
o'er the sea for the gift that
was offered,

Better than houses and land, the
gift of a woman's affections,
And on the First-day that
followed he rose in the silent
assembly,

Holding in his strong hand a
hand that trembled a little,
Promising to be kind and true
and faithful in all things;

Such were the marriage rites of
John and Elizabeth Estaugh."

See "The Youthful Emigrant,"
by L. Maria Child.

ELLA K. BARNARD.

QUAKER BANKERS OF CORK.—
In an article on "The Private
Banks of Cork and the South of
Ireland," printed in the *Journal*

of the *Cork Historical and Archaeological Society*, vol. i. (1892), p. 221, there is an account of the bankers Hoare, Pike, and Lecky.

HOARE'S BANK was one of the earliest Irish banks, founded about 1675 by the brothers Edward and Joseph Hoare, sons of Edward Hoare, a captain in Cromwell's Army, in 1649. The younger brother, Joseph (d. 1729), who resided at Woodhill and in Hoare's Lane, Cork, was convinced of Quakerism by Francis Howgill. He married, firstly, in 1692, Rachel, daughter of Francis Rogers, of Cork; secondly, in 1708, Deborah Weily, of Clonmel; thirdly, in 1713, Margaret Satterthwaite; and fourthly Mary Beale, widow of Joshua Beale, of Mountmellick. By his third wife he had a son, Samuel (1716-1796), who married in 1744, Grizell Gurnell and removed to London; see *Memoirs of Samuel Hoare* (1751-1825), 1911. Margaret (Satterthwaite) Hoare (1685-1718) was the daughter of Edward and Agnes Satterthwaite, of Colthouse, Hawkshead, in N. Lancashire. She travelled in the ministry in England and Ireland both before and after marriage. See Testimonies of Cork Friends and an account of her by her mother, and other MSS. in D.

PIKE'S BANK was probably a continuance of Hoare's Bank, carried on by Joseph Pike (1657/8-1729), (who married Elizabeth Rogers, sister of the first wife of Joseph Hoare) in continuation of, or perhaps in partnership with, Joseph Hoare who had become sole owner of the business on the death of his brother Edward in 1709. Joseph Pike was the son of Richard Pike (c. 1627-1668) of Newbury, Berkshire, who went to Ireland in 1648 in Cromwell's army, and of Elizabeth Jackson his wife (c. 1636-1688). After Joseph Pike's death the business was carried on for a while (in 1768 no Pike's Bank was in existence) and resuscitated later, c. 1770, the partners in 1775 being Ebenezer Pike, Samuel Pike and John Pim; in 1798 they were Richard and Joseph Pike; and in 1800 Joseph Pike. On the sudden death of Joseph Pike in 1825, the Bank was wound up and all creditors paid in full.

For John Lecky's association with the NEWENHAM BANK in Cork, see extract from above-named *Journal*, which appears in "THE JOURNAL," xv. 10.

ISAAC HOPPER AND HIS LIBRARY (xii. 163).—"This library is included in the library of the Monthly Meeting of Friends of Philadelphia, in the Young Friends' Association, at 15th and Cherry Streets, Philadelphia."

CHARLES F. JENKINS.

"THE JOURNAL OF THOMAS SHILLITOE."—In a letter written to Joseph Grubb (Benj.), of Clonmel, Ireland, by John Barclay, of Stoke Newington, Third Month, 1838,

(now in the possession of J. Ernest Grubb of Carrick), there is a reference worth preserving to the preparation of this *Journal*. Joseph Grubb had written to John Barclay animadverting on several of the latter's published biographies (Jaffray, Dewsbury, Claridge, Pike and Oxley), which he believed would not have passed the "Morning Meeting" censorship, and referring also to John Barclay's work on *The Journal of Thomas Shillitoe*.

In Barclay's reply respecting Shillitoe we read:

"As to dear Tho^s Shillitoe's Jo^l, thou need not be apprehensive of much being appended of my own to trouble thee; so far as I yet see, my rule in his case is to *let the man speak for himself*. He pleasantly charged me, 'John, leave out what thou darest,' & by the will I have only such discretionary power as seems really needful, & if I am unequal to the task, no one else can alter it, it is to go as it stands. I have been a few times applied to, to know if it was likely to pass the Morning M^g. Thou dost not ask the question, perhaps giving me credit for my accustomed contumacy in this respect, but it may be the best & safest way of meeting thy more *general* observations about the Morn^g M^g, to tell thee, that agreeably to the above restrictions, it is not likely, with some probable reasons for such decision. Thomas (*like myself*) was one who would yield to none in his attachment to our ancient institutions & disciplinary subjection & wholesome care. He had once been earnest, as a Fr^d told me, that books sho^d not be publ^d without the sanction of the M^g M^g. But in

his latter days, he was deeply pained in that M^s & by works that had passed it & wo^d have been more so (if he could have been more so) had he lived longer. In deed I have most full, painful, and repeated proof to my own mind that things wh^h have long since passed that M^s wo^d not now pass it! & I add the humbling confession, that I am on that M^s standing Com^e for the revisal of books. . . . ”

John Barclay did not live to see the *Journal* through the press and the work was taken up by his brother, Abram R. Barclay, and published in 1839.

IN DEATH STILL DIVIDED.—“Two staples protruded from each side of the floor part of the main partition, these were used for the hooks in one side of a narrow table that had supports on the other side, and was used instead of a bier at funerals, which were always held in the meeting-house. This shelf or table was placed on one or the other side, as was requisite for the corpse of a man or a woman, and could be viewed from each side without moving.”

From a description of Friends' Meeting House, Lincoln, Vermont, early nineteenth century, in *Glimpses of the Life of Louis Taber* (1811-1887), 1892, p. 9.

BURIED LIKE A DOG (viii. 110; xiv. 43, 94).—“And all you that say, That we Bury like Dogs, because that we have not superfluous and needless things upon our Coffin, and a white and black Cloth with Scutcheons, and do not go in Black, and hang Scarfs

upon our Hats, and white Scarfs over our Shoulders, and give gold Rings, and have Sprigs of Rosemary in our hands, and Ring the Bells. How dare you say that we Bury our People like Dogs, because we cannot *Bury* them after the vain *Pomps* and *Glory* of the World? ”

George Fox, *An Encouragement to trust in the Lord*, 1682, p. 12.

WILL OF JOHN PARSONS, OF LONDON, 1702.—Proved 1703, March 15:

To the poor of the Independent Churches	£100
To the poor of the Baptized Churches	£100
To the poor of the Quakers	£100

to be paid to Francis Cauldfield.

P.C.C. 70 Ash.
DR. G. C. PEACHEY.

MUSCHAMP FAMILY.—*Stanhope Memorials of Bishop Butler*, by William Morley Egglestone, published 1878, page 88, chapter X., Butler's Substantial Men.—John Muschamp, who sometimes signed his name next to that of Butler, was the only son of John, fifth son of George Muschamp, of Bar-moor, Northumberland, Esq. The first of the family came over with William of Normandy, and settled in Nottingham, and afterwards in the North, where for many centuries they held large possessions, and figured in the Border history, many of the family being knighted. The elder John, above mentioned, resided for some time at Ouston, in the parish of Stamfordham, Northumberland, and became a follower of George Fox, the

founder of the Society of Friends. On the 20th of June, 1687, he purchased of John Hutchinson, Guy's Close House, Greenhead and Pryhill estates in Weardale, and came at this time to reside at Greenhead, near Stanhope. The first appearance of his name in the Church books is in 1698, as surveyor of highways. This elder John Muschamp was buried in the corner of one of his fields, a small enclosure where, in 1700, Ann, his wife, was laid by his side. This burial-place of the Muschamps is situated at the west corner of a small plot of land, at the west of Guy's Close House. John and Ann rest beneath the shadow of three sycamore trees said to have been planted there as a memorial to them. John Muschamp, Butler's substantial man, does not appear to have followed the religion of his father, for he was attentive to matters relating to the old church. He married Ann, the only daughter of Nicholas Emerson, of Weardale, the uncle of William Emerson, of Hurworth, the celebrated mathematician, by which marriage the family inherited the office of bailiff to the Bishop of Durham, and became owners of Brotherlee, which estate is now in the family. His signature appears throughout the fifteen years from 1725 to 1740. He died at the age of ninety, in 1757, leaving a family of three sons and a daughter.

RECORDING CLERKS.—There is a portrait of Isaac Sharp, from a photograph by Arthur Weston, to be purchased with *The Ploughshare* for November, price 6d., and there is a portrait of his successor in the Recording Clerk-

ship, William Fletcher Nicholson, in the new Report of the Ackworth Old Scholars Association.

A DESCENDANT OF JOHN WOOLMAN. — The *Scientific American*, of October 13th, 1917, on p. 269, has nearly a column memorial of George Augustus Avery, son of Mary Woolman Comfort, a descendant of John Woolman. He was on the *Scientific American* staff for nearly forty years, their wood engraver in those days, then on the Editorial staff, "a most industrious and conscientious worker." Born 1844, at Nashville, Tennessee; brought up in Philadelphia. In the civil war, being too young to be drafted, ran away and joined up, but only for three months. Man of powerful build, athletic and fond of outdoor sports. Besides literature, marked tastes for art, music and travel. Chief relaxation from hard work to bury himself in Baedeker for a mental trip in Europe. Also great meteorologist. Kind and gentle nature of almost childlike simplicity, a disposition to look for best in associates and unsparing devotion to his work. Died at Nantucket, Mass., 22 ix. 17, and buried there in the Quaker Cemetery. Twin brother of Rebecca A. Day.—J.E.C.

SAMUEL M. JANNEY AND THE INDIAN COUNCIL.—Council between Winnebago and Omaha Indians at the Winebago Agency, Nebraska, 1871. Samuel M. Janney, Superintendent of Indian Agencies; Edward Painter, agent for the Omahas; Howard White, agent for the Winnebagoes, and Eliza K. Rawson, Secretary. In

President Grant's first message, he says: "I have attempted a new policy towards these wards of the nation, with fair results so far as tried, and which I hope will be attended ultimately with great success. The Society of Friends is well known as having succeeded in living in peace with the Indians, in the early settlement of Pennsylvania, while their white neighbors of other sects in other sections were constantly embroiled. They are also known for their opposition to all strife, violence and war, and are generally noted for their strict integrity and fair dealings. These considerations induced me to give the management of a few reservations of Indians to them, and to lay the burden of the selection of agents upon the Society itself. The result has proven most satisfactory." In his message of 1870, he says: "The experiment of making it a missionary work was tried with a few agencies given to the domination of Friends, and has been found to work most advantageously."

A Portraiture of the People called Quakers, by Horace Mather Lippincott, 1915, page 82.

JACOB BROWN (1775-1821).—Like Nathanael Greene and John Dickinson, who distinguished themselves in the struggle of the American colonies for independence, Jacob Brown was a Quaker. He was born in Bucks County, Pennsylvania, in 1775, the son of Samuel Brown, fourth in descent from one of the earliest English settlers on the Delaware. Jacob was brought up on his father's farm with Quaker views and

habits. He showed, however, a preference for learning and graduated from the University of Pennsylvania in 1790. Soon after he took charge of Friends' School at Crosswicks, N.J. On becoming of age he did some surveying in Ohio, but soon returned to take charge of Friends' School in New York City, to which responsible task he devoted himself with much energy and success. He acquired reputation and culture in the city and began the study of law. In 1799, however, he removed to what is now Brownsville [Ohio] to engage in a land operation near the borders of Lake Ontario. This was very successful, and Jacob Brown rose in position and affluence. He was a County Court Judge and a leading man in all the public business of Jefferson County. When war with England was declared in 1812, he was placed in command of a brigade of militia with the general care of the Northern frontier. He applied himself to the duty laid upon him with his usual diligence, and the resoluteness of mind and coolness of temper characteristic of the sect in which he had been reared. This success soon led to his appointment as Brigadier-General in the regular army, and advancement to Major-General in 1814. He was severely wounded in the gallant action at Niagara, but soon resumed command. In 1821, he was made Commander-in-Chief of the army of the United States. He died in Washington, 2d mo. 24th, 1828, at the age of fifty-two years.

From *A Portraiture of the People called Quakers*, by Horace Mather Lippincott, 1915, p. 116.

NATHANAEL GREENE (1742-1786).—Second only to General Washington in the struggle for American Independence, was Major-General Nathanael Greene, the son of a Minister among Friends at East Greenwich, R.I. He was born 5 mo. 27, 1742, in Norwich County, Rhode Island. The fourth in descent from an early settler of the Colony. Although laboring at his father's forge, he seized every opportunity for the acquirement of knowledge, and soon became an accomplished scholar. Indeed, he became proficient in the law when necessity presented of defending an invasion of his father's property. Thus, when foreign invasion became imminent, he turned with the same avidity to the study of military affairs. This with his passion for dancing, caused his disownment, an action which seems to have increased his ability in both the diversions objected to.

In 1774, he married Catharine Littlefield, and settled at Coventry where his father had established him as director of a mill. Here he started the first public school and was sent to the General Assembly. His career in the Revolution, from New England to Georgia, is well-known, and his place in American history fixed. His fortunes were impaired by payments to his troops, but his last days on the plantation, granted to him by the State of Georgia, were happily given to books and farming, and amid these simple enjoyments, he died from sunstroke, 6 mo. 12, 1786.

From *A Portraiture of the People called Quakers*, by Horace Mather Lippincott, 1915. page 114).

RUSKIN AND QUAKERS.—Still referring to Ruskin, Mr. Gladstone

said, "We had a conversation once about Quakers, and I remarked how feeble was their theology and how great their social influence. As theologians, they have merely insisted on one or two points of Christian doctrine; but what good work they have achieved socially! Why, they have reformed prisons, they have abolished slavery, and denounced war." To which Ruskin answered, "I am really sorry, but I am afraid I don't think prisons ought to be reformed, I don't think slavery ought to have been abolished, and I don't think war ought to be denounced." (Great laughter.)

From *Reminiscences of My Life*, by Henry Holiday (Heinemann), 1914, p. 327.

"THE FRIEND," HONOLULU (xiii. 84).—Several references to this paper have recently come to light in periodical literature in D. The editor of *The Western Friend* (Cincinnati, O.), wrote in his paper of 1 mo. 6, 1848: "We have before us several Nos. of *The Friend*, a semi-monthly Journal, published at Honolulu, island of Oahu, for the year 1846. . . . We shall occasionally make further extracts and particularly with regard to the cause of education and Public Schools." Above was copied into *The British Friend*, 2 mo. 1848. *The Friend* (London) for 20 March, 1914 quotes *The Friend* (Honolulu) for February, 1914, as containing a brief account of Joel Bean's declining days. It is termed "a missionary—not Quaker—monthly." And *The Friend* (Philadelphia) of 3 mo., 15, 1917, referred to its contemporary of Honolulu of recent date.